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The relationship between wellbeing tendency, health consciousness, and life satisfaction among local community dance program participants

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Abstract

The purpose of the research was to find the relationship between wellbeing tendency, health consciousness, and life satisfaction among local community dance program participants. In order to achieve the goal of purpose of the study, a total of 511 surveys were analyzed for frequency analysis, reliability analysis, one way ANOVA, correlation analysis, structural equation modeling: SEM, and bootstrapping method. The results have revealed that wellbeing tendency among the local community dance program participants have a positive influence on health consciousness and life satisfaction. Thus, this proves the usefulness of the dance program, which could lead to program development and practical use for the wellbeing life of mid to elder women. Implications, limitations and future research direction are discussed.

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Keywords: wellbeing tendency; health consciousness; life satisfaction; local community dance program

1. Introduction

In the 21st century, the new era has rapidly changed into a world where the social environment changes every day, life became more comfortable, and various cultures are shared among each other. In order to improve the quality of life and to find a happy lifestyle, people express their characteristic through various cultural activities and find value within them. In the current society where individualism is strongly formulated, people try to overcome this phenomenon through community activities, pursuing personal achievement and enjoying social life (Jung, 2008).

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Accordingly, the wellbeing life which aims for the harmony between the physical and mental fitness of human beings is becoming an important trend. The life style focused on wellbeing has led to increasing the welfare of cultural life, which is becoming the foundation for regional social arts education. The demands for this wellbeing life has been increasing as the importance of lifelong education has been emphasized and municipal strategies for culture and rehabilitation have been made to improve the cultural competence of the residents in the local communities (Kim, 2011).

In line with these trends various community art programs targeting local residents, have been rapidly expanding in numerous cities. The field of art, which was limited to particular classes, is expanding to theater, movies, dance, craft, photography, puppet show and other areas as well (Park & An, 2014).

Among the various types of community art, community dance has been mostly composed of people who have not been professionally trained but try to find enjoyment, and self-identity in the process of dancing (Jang, 2013). According to Tomkins and Brinson (1995), community dancing has the purpose to provide benefits for individuals that have been alienated from the community, whether it was arbitrary or not. The participants in community dance use art as a form to express themselves within the community and to find identity among the relationship with others through this process (Kim, 2014). Community dancing, which is a part of community art, focuses on the harmony and communication with other member, rather than just focusing on the dance itself (Hwang, 2013). In addition, the experience of participating in community dancing not only provides the enjoyment of dancing, but also teaches individuals how to express their thoughts and values (Lee, 2014). The participation in fine art dancing increases the ability to enjoy cultural art, and through experiencing the fundamentals of dance itself, contributes in having a positive impact on the individual's happiness and quality of life (Kim, 2012).

The positive effect of community dancing is spreading around the world based on the United Kingdom and the United States, where various movements related to this trend is happening in Korea as well. The form of community dance in Korea has existed as a culture which was based on the regional kin-groups, where all the farmers gathered around for farmers dance, mask dance, traditional Korean circle dance that provided enjoyment in life, (Lee, 2013). Diverse programs have been established and discussed in depth since 2010 from the foundation of the cultural background in Korea. Programs supported from the government are expanding throughout the nation: Afterschool Arts Care(Integrated arts program for afterschool care) from the Seoul Foundation for Arts and Culture, Arts Plus(Arts-integrated curriculum for children) of the Korean culture and Arts Foundation. These programs were developed and expanded to fit the Korean sentiment and gender (Lee, 2013). The expansion of community dancing is on the rise not only in the metropolitan area, but also in other districts. Prior studies related to community dancing were conducted in other countries based on the community's race, region, location, class, ethnicity, occupation and other elements (Houston, 2009; Kupperts & Maarcus, 2009).

These researches have contributed in broadening the boundaries of dancing, which was limited to specific classes as prestigious form of art, reaching to general public. Due to the characteristics of community dancing of being applicable in various fields, it has been difficult to set a clear definition, resulting in limited research in Korea (Kim, 2014). Cultural art programs and community dancing is essential because of the increase of numbers in modern people with mental disorders, adolescents with mental disorder precipitated from school violence and outcast, and children who are self centered due to smaller family sizes (Kim, 2013). Community dancing programs that fit the Korean society should be developed, which promotes a healthy and happy life style through consistent participation and experiencing dance programs. A comfortable and familiar approaching method should be used to local community members to increase the interest of health and life that would result in creating a wellbeing life style.

Thus, the purpose of the study is to find the relationship between wellbeing tendency, health consciousness, and life satisfaction of between the participants in local community dancing with. This study also aims to provide research data to create and vitalize local community dancing programs that will help increase the physical and mental health of middle aged to elderly women. The procedure of experiencing community dancing is related to pleasure, thus is used to expand the prosperity of life among the participants.

In order to reach the purpose of the study, the following hypotheses have been developed.

H1. There will be a difference among participants in wellbeing tendency, health consciousness, and life satisfaction depending on the degree of participation in community dance programs.

H2. Wellbeing tendency of community dance program participants will make a positive influence on their health consciousness.

H3. Wellbeing tendency of community dance program participants will have a positive influence on their life satisfaction.

H4. Health consciousness of community dance program participants will have a positive influence on their life satisfaction.

H5. Health consciousness of community dance program participants will have a mediating effect in the relationship between wellbeing tendency and life satisfaction.

2. Method

2.1. Participants

The participants of the study were ranging from middle aged to elderly women involved in community dance program supported by the local cultural foundations. The convenience sampling method from the non-probability sampling method was conducted in this research. Explanation and instructions about the survey was given to all the subjects using a self-administration method. A Total of 527 surveys were collected, but excluding the 16 surveys that were unsuitable, 511 surveys were used for analysis. The demographic characteristics of the participants are listed in Table 1.

Table 1. Demographic characteristics of the participants

Characteristics	Classification	Number	Percentage
Age	40 - 49	145	28.4
	50 - 59	244	47.7
	Above 60	122	23.9
Education	High School Diploma	193	37.8
	Associate Degree	73	14.3
	Bachelor's Degree	218	42.7
	Master's Degree or higher	27	5.3
Marital Status	Married	471	92.2
	Single	13	2.5
	Other	27	5.3
Participation History	Less than 1 year	187	36.6
	1 – 2 years	108	21.1
	2 – 3 years	63	12.3
	More than 3 years	153	29.9
Participation Frequency (per week)	1 – 2	255	49.9
	3	131	25.6
	4	68	13.3
	5 times or more	57	11.2
Hours of Participation (per session)	1 hour	249	48.7
	1 hour 30 minutes	84	16.4
	2 hours	104	20.4
	More than 2 hours	74	14.5
Total		511	1000

2.2. Instrument

In order to understand the relationship between the wellbeing tendency, health consciousness, and satisfaction of life, the survey method was conducted for measurement purposes. The survey consisted of 4 sections; demographic

characteristics, wellbeing tendency, health consciousness, and satisfaction of life. The 5 point Likert scale was applied for each question: one being 'not at all' to five being 'very much so.' The questionnaire for the wellbeing tendency was modified and supplemented from the questionnaire used in the NMI (Natural Marketing Institute), Lee (2005), and Choi (2010). Total of 10 questions were developed for the wellbeing tendency section. The questionnaire for the health consciousness section was based on the questionnaire developed by Lee, Son, and Nam (1995), which was derived from the national health examination survey conducted in 1992. This questionnaire was also used by Song (1997), Kim (2000), and Kim (2010), and has been modified and supplemented to fit the purpose of the study. In total, 5 questions were used in this section. The questionnaire to measure life satisfaction, the Satisfaction With Life Scale (SWLS) by Diener, Emmons, Larsen, and Griffin (1983) was adapted by Lee (1992), Seok, Cho, and Kim (2009). This questionnaire was then modified and supplemented to suit this study, where a total of 5 questions were asked in this section.

2.3. Validity Test

Validation and reliability was measured in order to decide whether or not the survey was suitable for the study. Content validity was performed by a sport psychology professor along with three other acknowledged experts that hold a doctoral degree. The appropriateness of the questions, the construction of the questions, and overall suitability of the survey were examined. In this process, questions 4, 7, and 9 in the wellbeing tendency were excluded due to low load. As shown in table 2, the Cronbach's α is between .726 to .871, which proves to be reliable. The examination process has shown that the factorial analysis and validity are suitable for the study.

Table 2. Validity & Reliability Test

Item	Cronbach's α	
	Number of questions	Total
Wellbeing tendency	7	.807
Health Consciousness	5	.726
Life Satisfaction	5	.871

2.4. Data Analysis

A total of 511 reliable surveys were encoded with the use of Windows SPSS 18.0 Version and AMOS 18.0. Analysis was conducted on the following items: frequency analysis, reliability analysis, One-way ANOVA, correlation analysis, structural equation modeling: SEM, and the bootstrapping method.

3. Results

3.1. Correlation Analysis between Variables

To analyze the correlation between the measured variables, the product moment correlation by Pearson was applied. The results are shown in Table 3. There was a positive significance of the correlation among the variables. The differential validity had a significance since the statistical coefficient was lower than 1. The value of the multicollinearity was between .331 - .499, which is lower than the standard of .80. Thus proves that the multicollinearity is significant (Kim, 2008).

Table 3. Correlation between variables

Variable	Wellbeing Tendency	Health Consciousness	Life Satisfaction
Wellbeing Tendency	1		
Health Consciousness	.353**	1	
Life Satisfaction	.499**	.331**	1

** $p < .01$

3.2. Difference of Wellbeing Tendency, Health Consciousness, and Life Satisfaction Based on the Subjects' Participation in Activity

In the study, a one way ANOVA was applied to investigate the difference of variables based on the subjects' participation activity. The results are shown in Table 4, where the Scheffe – test was used for post verification.

First, regarding the difference in wellbeing tendency, health consciousness, and life satisfaction depending on the length of the participation ($p < .05$), there was a statistical significance in all variables. With the usage of the Scheffe for post verification, there was a higher statistical significance on wellbeing tendency among subjects that participated for more than 3 years ($m=3.80$) compared to less than 1 year ($m=3.53$) and between 1 and 2 years ($m=3.63$). There was no statistical significance difference on the other factors.

Second, based on the participation frequency on wellbeing tendency, health consciousness, and life satisfaction ($p < .05$), there was a statistical significance in all variables. With the usage of the Scheffe for post verification, there was a higher statistical significance on health consciousness among subjects that participated for 3 times ($m=3.89$) compared to 5 or more times ($m=3.93$) and between 1 and/or 2 times ($m=3.71$). However, there was no statistical significance difference on the wellbeing tendency and life satisfaction.

Lastly, based on the participation hours on wellbeing tendency, health consciousness, and life satisfaction ($p < .05$), there was a statistical significance on wellbeing tendency. With the usage of the Scheffe for post verification, there was a higher statistical significance on wellbeing tendency among subjects that participated for 2 hours or more ($m=3.84$) compared to 1 hour ($m=3.65$) and 1.5 hours ($m=3.60$). However, there was no statistical significance difference on health consciousness and life satisfaction.

Table 4. . The Difference Analysis of Wellbeing Tendency, Health Consciousness, and Life Satisfaction based on Participation Years, Frequency, and Hours.

Category		Wellbeing Tendency		Health Consciousness		Life Satisfaction	
		m	sd	m	sd	m	sd
Participation Years	(A) Less than 1 year (n=187)	3.63	.48	3.72	.52	3.41	.63
	(B) 1 – 2 years (n=108)	3.63	.46	3.86	.50	3.54	.72
	(C) 2 – 3 years (n=63)	3.65	.56	3.75	.61	3.37	.66
	(D) More than 3 years (n=153)	3.80	.46	3.88	.55	3.59	.69
	F	4.540**					
	Scheffe	A,B<D		3.058*		2.768*	
Participation Frequency	(A) 1-2 times (n=255)	3.65	.46	3.71	.54	3.48	.65
	(B) 3 times (n=131)	3.71	.49	3.89	.58	3.55	.65
	(C) 4 times (n=68)	3.67	.54	3.83	.41	3.39	.64
	(D) 5 or more times (n=57)	3.79	.47	3.94	.54	3.49	.87

F		1.533		4.794**		.846	
Scheffe				A<B,D			
Participation Hours	(A) 1 hour (n=249)	3.65	.46	3.79	.51	3.42	.71
	(B) 1.5 hours (n=84)	3.60	.50	3.74	.51	3.44	.62
	(C) 2 hours (n=104)	3.72	.53	3.78	.61	3.58	.65
	(D) More than 2 hours (n=74)	3.84	.46	3.91	.53	3.62	.61
F		3.873**		1.503		2.468	
Scheffe		A,B<D					

* $p<.05$, ** $p<.01$

3.3. Goodness of Fit Analysis of the Research Model

In order to find the causal relationship between the participants and wellbeing tendency, health consciousness, and life satisfaction, AMOS 18.0 was used. The results are shown in Table 5. The maximum likelihood was applied for the research model parameter to verify if the research model was empirically valid. The model was suitable since the verification results showed to be CFI .935(>.90), TLI .922(>.90), RMSEA .058(<.08)

Table 5. Goodness of Fit of the Research Model

Standard	χ^2	df	CFI	TLI	RMSEA
Fit Index	308.902	113	.935	.922	.058

3.4. Hypothesis Testing

The results of the hypothesis testing based on the research model are shown in Table 6. First, the analysis result for hypothesis 2 proved that wellbeing tendency has a positive influence on health consciousness. In detail, the value of the path coefficient was .472($t=6.745$, $p<.001$), thus was proven to be significant. Second, the analysis result for hypothesis 3 proved that wellbeing tendency has a positive influence on life satisfaction. In detail, the value of the path coefficient was .503($t=6.898$, $p<.001$), thus was proven to be significant. Lastly, the analysis result for hypothesis 4 proved that health consciousness has a positive influence on life satisfaction. In detail, the value of the path coefficient was .154($t=2.771$, $p<.006$), thus as proven to be significant.

Table 6. Hypothesis Testing Results

Hypothesis	Pathway	Path Coefficient	S.E	t value	P	significance
Hypothesis 2	Wellbeing Tendency → Health Consciousness	.472	.112	6.745	.001	Significant
Hypothesis 3	Wellbeing Tendency → Life Satisfaction	.503	.120	6.898	.001	Significant
Hypothesis 4	Health Consciousness → Life Satisfaction	.154	.057	2.771	.006	Significant

** $p<.01$, *** $p<.001$

3.5. Analysis Results on the Mediator Effect of Health Consciousness

In order to verify the significance of the mediator effect of health consciousness on the relationship between wellbeing tendency and life satisfaction, the Aroian test by Sobel was applied. The results showed to have a positive significance in a 95% confidence interval ($p<.001$): wellbeing tendency to health consciousness, health consciousness to life satisfaction, and wellbeing tendency to life satisfaction. Thus, health consciousness had a positive mediating effect on wellbeing tendency and life satisfaction. Table 7 shows that the direct effect of health

consciousness (86.5%) on wellbeing tendency to life satisfaction was relatively higher than the indirect effect of health consciousness (13.33%).

Table 7. Analysis Result of the Direct and Indirect effect of health consciousness

Pathway	Direct Effect	Indirect Effect	Overall Effect
Wellbeing Tendency → Health Consciousness	.434	-	.434
Health Consciousness → Life Satisfaction	.185	-	.185
Wellbeing Tendency → Life Satisfaction	.520	.080	.600
Direct Effect 86.67%, Indirect Effect 13.33%			

4. Discussion

This study was conducted to investigate the relationship between wellbeing tendency, health consciousness, and life satisfaction among community dance program participants, and the discussions in the following are based on the results.

First, the results revealed participation in community dance programs made significant difference on wellbeing tendency, health consciousness, and life satisfaction. It was found that participation frequency had significance on health consciousness, whereas participation hours had significance on wellbeing tendency. These results are aligned with prior studies; as the length of participation increases, attitude, norm, and awareness towards wellbeing tendency improved (Lee, 2002; Kim, Park, & Jang, 2004). People with more experience and techniques tend to participate more consistently, resulting in positive attitude and behavior (Choi & Jung, 2011). The research findings of Suh (2000) showed that participation in regular physical activities allowed the participants to reduce illness, stress, depression, and doubt derived from the family and society. Participation in physical activity not only creates a healthy life, but also provides a positive meaning in social life. According to Noh (2010), community dance programs for middle aged women were found effective in creating and maintaining social intimacy as well as reducing mental stress and depression by providing a source of enjoyment. It can be analyzed that participation in community dance programs is a form of art that corresponds with wellbeing tendency, which increases the quality of life, and has positive influence on the mental health.

Second, wellbeing tendency had a positive influence on health consciousness among community dance program participants, which also align with previous research findings that wellbeing tendency has a positive influence on health consciousness (Kim and Park, 2011) and the health perception among physical activity participants leads to consistent physical activity participation (Jung, 2010). Thus, physical activity has a positive influence on wellbeing (Song & Kim, 2007; Oh, 2008; Chun & Kim, 2008; Choi & Moon, 2010), improving overall health improves. Therefore, as the previous studies have supported, wellbeing tendency has been found to make a positive influence on health consciousness. Song (2013) suggested that participants in community dance programs may relieve physical and mental tension, and increase confidence in a comfortable atmosphere and physically liberated program. Healing is also one of the positive key effects of community dance programs. It is considered that community dance can contribute to healing process of trauma suffered in personal, social life (Song, 2013), recovering humanity, creating proactive sense of community, and making better, healthier place to live (Lee, 2013).

Third, it was found that the wellbeing tendency of the community dance program participants made a positive effect on their life satisfaction. As indicated in Kim and Lee (2010), life satisfaction makes a significant difference on subjective and psychological wellbeing. Also, expressing themselves through physical activity can provide the participants with enjoyment and vitality in routine life (Snyder & Spreitzer, 1974), leading to enhanced satisfaction, happiness, and quality of life (Kang, 2002; Lee, 1998; Lee, 1992), which confirms that artistic activities have a close relationship with the quality of life. According to Kim & Bae (2008), leisure dance can be part of a lifelong

education for all ages from children to elders, which promotes sense of community, increases life satisfaction, improves mental and physical health, and enhance the quality of life in general. It is suggested that, for middle aged women, regular participation in physical activity can serve as outlet for stress, depression, and skepticism in life, enabling them to stay mentally and physically fit (Suh, 2000). Thus, especially for middle aged women, regular participation in community dance programs can be ideal way to achieve physical health, confidence, and vitality of life with great enjoyment by being exposed to various music and rhythms.

Fourth, it was found that health consciousness makes a positive influence on the life satisfaction of the community dance participants. As indicated in Kim (2005), participating in the physical activities where they can express themselves was proved to have a positive effect on life satisfaction and mental health of the middle aged women. The number of participants in leisure activity is on the rise, as there have been more interests in physical and mental health (Park, 2010). Thus, regardless of the purposes, participation in physical activities has a positive influence on the body and mind (Riddick & Daniel, 1984). As Shin(2007) suggested, more efforts should be made to improve life satisfaction and subjective happiness by promoting participation in leisure dance programs which will make positive influence on those factors (Shin, 2007). Also it is needed to promote the recognition that health is fundamental, foremost factor in personal and social life (Lee, 2005).

Fifth, a mediating effect of health consciousness has been found in the relationship between wellbeing tendency and life satisfaction among the participants. These results are aligned with previous studies that psychological wellbeing tendency increases life satisfaction and makes a positive influence on participants in leisure dance and leisure sport activities (Baek & Kim, 2004; Lee, 2004). According to Jung (2010), there is a close relation between health perception, behaviors and activities focused on wellbeing versus gender, age, education, and income; participation in wellbeing physical activity is motivated by the perception of health. Wellbeing lifestyle applied widely in general life can be defined as 'the status to seek health balance between the body and mind to enrich life' (Lee, 2004). Jung (2010) stated that sports participants who have strong wellbeing-oriented behaviors tend to be more emotionally stable, confident, and more enthusiastic in seeking healthy and beautiful life. Wellbeing is applied to various fields, and serves to increase the level of satisfaction in life with its numerous advocates actively finding health information from the media and implementing in everyday life.

Even though it is challenging to set the clear boundaries and concepts of community dance which has been stretched across various fields, there should be more efforts to define its concept based on its applicable values and potential effects through further discussions. The elements of wellbeing tendency include the interpretation and implementation of community dance in social art education context, sense of community in terms of communication and solidarity, artistic experience and enjoyment of culture through dancing, self-development through self-discovery and expressions. Thus, it is needed to vitalize the professional role and functions of community dance for local community members.

5. Conclusion

5.1. Findings

The purpose of the research was to find the relationship between wellbeing tendency, health consciousness, and life satisfaction among local community dance program participants. In order to achieve the goal of purpose of the study, a total of 511 surveys were analyzed for frequency analysis, reliability analysis, one way ANOVA, correlation analysis, structural equation modeling: SEM, and bootstrapping method. Here are the results of the research.

First, according to the participants' activity based on the differential analysis, the years of participation had statistical significance on wellbeing tendency, health consciousness, and life satisfaction. Participation frequency had statistical significance on health consciousness, and participation hours had statistical significance on wellbeing tendency. Second, wellbeing tendency has a positive influence on health consciousness. Third, wellbeing tendency has a positive influence on life satisfaction. Fourth, health consciousness has a positive influence on life satisfaction. Fifth, health consciousness has a mediating effect on wellbeing tendency to life satisfaction. The results have revealed that wellbeing tendency among the local community dance program participants have a positive influence

on health consciousness and life satisfaction. Thus, this proves the usefulness of the dance program, which could lead to program development and practical use for the wellbeing life of mid to elder women.

5.2. Limitation and Future Research

There are some limitations of the studies, and some suggestions for future studies. The study had significance in that the dance program was held in a natural environment. Various dance programs for different ages and facilities should be provided from the government and local community in order to become a popular leisure activity. Follow up researches and methods should be conducted in the future related to community dance programs. Community members would need to consider the how this would positively influence the wellbeing of the local community. In future studies, a qualitative study is suggested, since there is limitation with the lack of detailed information on the experience related to local community dance program.

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